

# THE STUMBLINGSTONE.

"BEHOLD I LAY IN SION A STUMBLING-STONE AND ROCK OF OFFENCE."—*Romans ix. 33.*

VOL. 9.

TOLEDO, OHIO, SEPTEMBER, 1883.

NO. 7.

Entered at the Post Office at Toledo, O., as second-class matter:  
THE STUMBLINGSTONE, published monthly at Toledo, Ohio, by  
Lyman H. Johnson. Address, Drawer 185.

Contributions for the cause may be sent to the above address.

We put no price on the paper, but send it to all subscribers who send us their names according to postal laws. We estimate the cost at 40 cents per copy for one year. But this is paid by voluntary donations, so that all who want the paper can have it whether they pay or not. The truth of God is not bought or sold. Send for all you want. State the number, write the address plainly; give Post-office, County and State.

We have revised our list of names, and set them all up in type for the mailing machine. If you find their names or address incorrect, or the number of papers you can distribute insufficient, please send corrections. Write name and address plainly, and tell just how many papers you can find readers for.

If any fail to receive any month's issue, please let us know.

No paper can depend on human patronage and be a true mouthpiece for God.

To find our office and residence, take Monroe St. horse car and keep that street north westerly just two miles beyond street cars, then one hundred rods north on next street is our place.

We change the date to each address on the paper when a letter or money is received. By this all may know we receive them.

## THE WITNESS OF GOD.

Since last issue, in Kansas and Iowa, I have seen sinners converted under that preaching of the sufficiency of Jesus against carnal ordinances which the waterite sect call heresy. I challenge them to show one sinner that was ever converted by preaching any outward rites, or any man-made organizations. On the contrary I can show millions damned by the divisions so caused.

The witness of God is greater than men. The gospel that saves is of God, all else is of Satan.

## Religion Without Righteousness.

This is the curse of the age, and the peril of the church in these last days. A Christianity without the mind of Christ; a power to be happy, but not to be right; a self-seeking, not self-sacrificing worship; a holiness in theory, but not in fact; a sanctification which consists in frames and paroxysms of feeling, and not in a separation from sin unto righteousness and moral purity. My soul is grieved and burdened in view of the loss of conscience everywhere visible in the selfish and pleasure-seeking religion of the day. Nobody cares for the right, or for what God says in Scripture, but only for what man says, and tradition teaches, and how to get happy and secure the most enjoyment. The right is estimated by the number of converts and the visible success. A lie which succeeds is preferred before any truth which meets with failure. The question asked by the religious world is not: IS IT RIGHT? but HOW MANY CONVERTS DO YOU GET? OR HAVE ANY OF THE RULERS AND SCRIBES OF THE CHURCH BELIEVED?

There can be no more decisive proof of false religion and fatal delusion than the common inquiry for success and numbers as a criterion for the right. No one who knows God will ever think of this, but will show concern only for the truth and right regardless of whether it is accepted or rejected by men. It is only false prophets whose consciences are seared, who ask for converts, instead of what saith the word of God.

The most stupendous sham, and delusion on earth to-day, besides the second blessing holiness and Moody revivals, is the military Jesus Christ mock dress parade called the *Salvation Army*. And the only thing which makes this fantastical movement pass with apparently sane men is its marvelous number of converts. Success is the only criterion by which the religious sects judge. They know no other standard of right. The devil has only to put on his comic robe of gospel mockery and get a host of converts in order to be hailed as an angel of light by the whole sectarian world! The sect organizations don't care whether it is God or the devil; if so be that converts are got, and they will all shout amen; for it's converts they are after, and not righteousness.

Another thing which shows the loss of conscience is the lightness and sweetmess with which sin is treated, and the bitterness toward truthful severity against sin.

## THE SECOND BLESSING HOLINESS.

The distinguishing and universal mark of this last and most patent of all religious frauds is its sweetmess and lightness toward all church corruption, and its venomous spite against all serious and earnest opposition to church iniquity. The chief virtue of the second blessing so far as is apparent, is to extract all roots of bitterness so-called, meaning all bitterness toward sin, and the substitution of an india rubber conscience and a tongue of honey toward the devil and all his works in anti-christ Babylon. If anybody shows, like good old Lot, that he is vexed with the filthy conversation of the wicked, grieved over sect divisions; or like Paul could wish those "accursed or cut off" who preach another gospel, he is told every time to go down to the altar and get the second blessing. Satan has no chloroform like the second blessing of modern holiness to put conscience to sleep so as to make a saint happy in the midst of the abominations of Jerusalem, in view of which God's true saints "sigh and cry," and for which bitterness of grief and displeasure he puts a mark in their foreheads. See Ezekiel 9th. The modern second blessing sanctifies all the virtue out of God's true saints, and makes them as accommodating in their conscience as the harlot that woos by her smiles and lightness at every street corner.

Some may not know what I mean by the second blessing holiness, this fraud not having reached their locality, but there are none but what see what I mean in all the religion of Babylon. The wine of the fornication of all sectarian revivals is the same chloroform of hell that stupefies conscience, and makes all men drunk amid the horrible abominations of so-called churches.

Men cannot see the sin of sectdivisions of Christ's body nor of the idolatry of man-made churches, nor of making merchandise of souls and of Christ's gospel, nor of mocking God by preaching and singing for artistic display; nor of making a monopoly of gospel work; and setting up a popedom over conscience compelling all believers to bow to man in Christ's place, to speak or keep silent, to go or stay, to give or withhold money or other help at the bidding of men in defiance of the known will of God! The horrible wickedness of all this cannot be seen because men are made drunk by a conscience searing religion, and the vile baptisms of a Satanic holiness! This deadness of conscience I cannot find anywhere outside of sectarian churches, nor especially out from under the transforming power of the second blessing holiness.

## CHRIST'S COMMISSION.

Matt. 28: 19. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of Son and of the Holy Ghost."

A more full rendering of the Greek is, "Make disciples of all nations, baptizing them into the name of the Father," etc. This is the only expression from Jesus in which the word baptize occurs as a command. It is strange that all other apostolic witnesses should forget that which some religious sects make the distinguishing command of Christ, and that there is no other mention of it as such. I ask an honest look at this commission freed from Popish traditions. It is a charge to ministers and all who are his to make disciples of all men baptizing or converting them into the name of the Father Son and Holy Ghost. It matters not what the word baptize means, because the end of baptism or what it does, is to get us into the name of God. And how can we be got into the divine name except by being made the children of God? Whatever baptize means, it is what makes God's children. This is a vital point. Tradition has blinded men to the meaning of the simple and plain words "IN THE NAME OF"

"What is it to do anything in the name of a person? It is to do it in his stead, or as his representative, or as his son who has a right to his name. No one can rightly have a man's name unless born into his family, or by legal adoption. It matters not what you call me, it cannot alter my true name which I got from my natural father. I am lawfully acting in his name because of my birth right. If I should act in the name of any other man I would act a lie. Precisely so is it in regard to the names of the God head. To offer prayer in the name of Christ; when we are not His, nor seek to be, when we are the devils and not the Lords, is to act a lie. To baptize in the name of God the Trinity when we are not this, is a monstrous lie and an act of hypocrisy. To get a man into God's name can be done in no other way except to make a man God's child. If literal water can do this it possesses more virtue than any body believes. What fools are then to think this! Tradition has blinded the eyes of the people. One man leads another down into water and says "I baptize thee in the name of the Father, and of the Son," etc. Where do we find any such ceremony in the Bible? There is no instance whatever of doing any thing by a formal mention of the divine names. Nothing but tradition is authority for it. For me to take Mr. Jones' Son and put a label on his coat with the name of Mr. Porter, would not alter the facts one iota. Putting a label on his coat would not change the name of Mr. Jones to Mr. Porter. Not one whit more would it alter the facts to use the ceremony "I baptize in the name of the Father, Son, etc., which the Bible says nothing about. No ceremony of words can make it true that a man baptizes in or into the name of God. It is the fact that is wanted, and no empty ceremony. I unhesitatingly declare every such ceremony to be a lie and contrary to fact. If a person is not already a child of God, having his name, then no ceremony can make it so. If he is a child of God he is already baptized into that name, and hence the ceremony is a lie because it don't make it so as pretense. If a person is in the name by the Spirit's birth, then all he does is done in that name, and his saying it does not make it so. The empty ceremony is not needed. There is no example nor authority for any such in Scripture, much less for the pretense that an empty ceremony can get anybody else into the family of God. How, then, can we get anybody else into God's family? Can man do that? He which converteth a sinner from the error of his ways shall save a soul from death and shall hide a multitude of sins." What, can man do that? Yes, God says so. That is enough. Baptists say we can not baptize with the Holy Ghost. God says we can convert a sinner and save a soul from death. I ask how can we do it except by the Holy Ghost? If the fools think it can be done with water, then let them do it. Christ's commission is to baptize them into God's name. If they think they can do it with water or any empty rite, then let them do it. I know that all are deceived or false prophets who pretend to do it, and thus turn the great Commission into nonsense. O God, open the blind eyes of the victims of those deceivers who

preach another gospel, and turn men away from that baptism which alone converts and saves souls from death to an empty shadow, in which millions rested on earth, who are now with Ananias, Sapphira and Simon Magus in hell, where all will go who know not the baptism which saves, and which alone Jesus commands.

It is with sorrow unutterable that I hear of pilgrims in a certain place who have joined that sect which rends Christ's body on literal water, when they know and admit there is no salvation in water.

## WHO IS IT THAT DIVIDES?

What is the wedge that divides these from all other saints? I ask, what the division is about? I preach Jesus alone and his power to save, his baptism which none can deny. Does what I preach divide? Is there anything in the gospel I advocate which divides saints? Whoever says there is tells what he knows to be a falsehood, or what he does not know to be the truth. Does preaching the completeness of believers in Christ divide? He is a liar who says yes. No man can honestly say that making Jesus alone our Savior without anything added does or can divide saints. What is it then that divides saints in Calhoun Co.? No one can deny honestly that water ceremonies which some claim to be necessary, besides having Christ in us is all that divides. Water ceremonies is the only wedge. Who drives that wedge? Is it those who try to pull it out, or those who drive it in who cause the split? How astonishing that those who try to pull a wedge out are blamed for the splitting! How sin blinds the eyes of the guilty. Ahab said to Elijah: "Art thou he that troubleth Israel?" So sin always charges the guilt upon the innocent.

I care not for any rite or ceremony. Let everyone have his conscience. But if any make this a part of the gospel and thereby divide the body of Christ they will hear from my lips the thunder of God's truth in burning rebuke. I shall not let any such alone. Remember Paul to Elymas or false teachers of Galatia.

## A Case Of Man's Church Discipline.

CHARGES ON WHICH J. W. GILBERT WAS EXPELLED FROM THE FREE METHODIST CHURCH AT DUNLAP, MORRIS CO., KANSAS.

1. Charge. I hereby charge Bro. Worth Gilbert with defections from the doctrine and discipline of the Free Methodist Church, and violating the requirements of the same.

1st Specification. Denying the doctrine of entire salvation as a second work, but holding and advocating the doctrine that all inward sin is removed when a person is justified.

2nd. Specification. Refusing to assist in the support of any of our preachers who differ from him in doctrine.

3rd Specification. Refusing to help support Bros. Smalley and Ebey against whom he can bring no other objection than that they are not in sympathy with his views.

2. Charge. Improper words and actions.

1st Specification. Saying that our discipline is of the devil.

2nd Specification. Saying that the name of our church is of the devil, and calling it the mark of the beast.

3rd Specification. Taking up and circulating false reports against the brethren.

July 2, 1881.  
Mary H. Bliss.  
Remarks. This dear brother, Worth Gilbert, since the above expulsion has died a most triumphant death, shouting glory to God until the last, and saying that in his last moments he saw and felt the horrid character of the sin of sectarianism as clearly as ever, as he neared the glory world, and had heaven in view, denouncing the iniquity of sect Babylon, and rebuking sharply the sectarians who had opposed the truth he advocated when they came in to see him die, and with his dying words making them quail in fear from his presence in guilty rage and fear.

On the above charges I  
Remark 1. The first crime for which our brother is rejected is his obedience to Jesus in Mark 7, where he forbids our holding the traditions and commandments of men, the doctrine and discipline of the F.M. church. How astonishing that in their blindness they rejected this brother, not on any charge of violating God's commands, but man's command which Jesus expressly forbids you, regarding. The second blessing doctrine is specified, and not a text of scripture can be found making it a sin and error to teach or hold that sin is all taken out of the heart of a true believer when he is first converted; and old things have all passed away, as saith scripture, 2 Cor. 5: 17.

Refusing to support preachers who teach for doctrine man's commandments is the second specification. Praise God for fidelity to Jesus to be turned out of the synagogue for such a charge.

The second charge, improper words and actions, saying that the F.M. discipline and name is of the devil. Well, if their discipline is in the Bible then it is not needed besides the Bible. But if it is not in the Bible it is not of God, and if it is not of God it certainly is of the devil. Since Jesus forbids all human commandments for his church they certainly are proved to be of the devil and not of God. I quote the words of Martin Luther speaking of church government and popery, he says: "Whatsoever is not of God is certainly of the devil." John Bunyan says: "As for these sect titles of Anna Baptist, Presbyterian, Independent and the like, I conclude they came neither from Antioch nor from Jerusalem, but from hell and from Babylon, for they tend to divisions. Ye shall know them by their fruits." Bunyan's Works, by J. P. Gulliver, Page 475. Both Bunyan and Luther therefore would have been turned out of the F.M. body on the above charge, also Jesus too for what he says in Mark 7. Glory to God for such fidelity to Jesus the only head of the church. Our brother has gone where no papal bulls of excommunication can reach him.

## OBITUARY.

Brother J. Worth Gilbert died from the effects of an injury received by a kick from a mule, August 9th, 1883, aged 34 years and about four months. His last hours were spent triumphantly rejoicing in prospects of glory, and in exhorting, warning and reproofing the unsaved, especially the sectarian holiness advocates who had opposed his antisect gospel; and comforting and encouraging those who contend for Jesus alone outside of Babylon. Praise God, no dying bed testimony is ever against, but always in favor of, the truth which all sect advocates hate;

## GOSPEL MEETINGS.

After the Michigan camp-meetings, we held a meeting in our own grove, July 25, which was well attended on the Sabbath and some evenings, although the rains hindered us the first part of the meetings. We feel that the Lord blessed our gatherings, and as a result quite a number of our neighbors turn out regularly to prayer meetings at our own and private houses, and in the grove on Sabbath. Several are now under conviction and seem earnestly seeking, and others receive and rejoice in the whole truth.

Aug. 5th, I visited St. Clair Co., Mich., and held a few meetings at Smith's Creek. There was much interest awakened there, and I trust some good done. Two preaching brethren there receive and preach the whole truth. And I trust the Lord will continue the good work in that region notwithstanding the opposition thrown in the way by sectarian preachers.

I am now at this writing in the city of St. Louis, August 24, on my way to Kansas. O how I feel my helpless dependence on God for the mighty work of truth he has for me to do. My prayer is for more of the power of God to stand against the current of this unbelieving world.

Aug. 30, I came to Lawrence, Kansas, on the 26th Saturday. Was first disappointed in some names here, but found others true and standing alone in Jesus, Bro. J. C. Bardell and his sister, mother and others.

I preached on the streets of Lawrence twice to large and very attentive congregations, who stood through more than two hours each discourse as if fixed to the pavement, and loth to leave when I was through. God was in it, and the city of Lawrence heard the gospel of Jesus now seldom heard.

I also preached twice in a grove and once in a school-house to deeply convicted congregations, and left Monday at midnight for Dunlap, Morris Co., our camp-ground.

### CAMP-MEETING AT DUNLAP, KANSAS.

This is a somewhat new country, not much settled prairie land, but rapidly filling up. I found here a few pilgrims; mostly who had been Free Methodists, but burst the fetters of sect and were free in Christ. One dear brother Gilbert expelled from the F. M. for his faithfulness to Jesus died from the kick of a mule after three days most glorious triumph over pain and death in full prospect of heaven, shouting as he neared the celestial city. How those who expelled him, here will enjoy his society there I know not.

Bro. Sexton, of the *Good Tidings*, has come and others from Topeka to attend these meetings.

Sept. 5. We had a very profitable and blessed meeting. There was not a very large number present except on Sabbath. The church of Strong City were present, and brethren from a distance of two hundred miles and less. Perfect liberty was enjoyed by all, and all who had never experienced such free meetings before were joyfully surprised and fully confirmed in God's order of having no master but Christ. The truth had glorious effect, the work seemed to go deep, several were under conviction seeking salvation, and one at least professed a change, an aged woman.

Several dear brethren feel called to preach the everlasting gospel, and many confessed the truth we preached.

We are now on our way to Topeka to hold meetings there over Sabbath.

From Dunlap Station, Kansas, I came to Topeka, Sept. 6. Called at Bro. Sexton's, of the *Good Tidings*, find them living conscientiously according to their light and understanding of the Bible, teachable, humble and growing in the knowledge of the truth, although on some points I have some doubts or perhaps not a full understanding of their judgment, yet our spirits ran together, and we became better acquainted than we were before.

W. T. Ellis was holding a holiness camp-meeting near Topeka, where some of the pilgrims were encamped, so I did not pitch my tabernacle here, but attended his meetings. Bro. McIntosh was associated with him as a preacher. It was announced as a union holiness meeting, and all were invited and made free to worship.

W. T. Ellis was holding a holiness camp-meeting near Topeka, where some of the pilgrims were encamped, so I did not pitch my tabernacle here, but attended his meetings. Bro. McIntosh was associated with him as a preacher. It was announced as a union holiness meeting, and all were invited and made free to worship.

But I discovered that Mr. Ellis was the only god controlling the meeting. To question his authority was to provoke the most malicious words of assault and abuse. The terms, hypocrite, devil, serpent, etc. applied to some of the pilgrims, flowed from his lips in torrents simply because they could not in conscience bow with him every time he commanded them to fall on their knees. His levity and profanity in the use of the divine names, repeating constantly the terms, Holy Ghost, God etc., with bar-room slang and jesting, that made our blood curdle with horror. I never heard amongst the open ungodly such profanity mixed with the gospel as fell from his lips. And I never saw a more shallow, surface work than was done under the sensational, comical, and theatrical performances of this gospel impostor. In these meetings was such a mixture of carnal levity with religion, bar-room jollity with worship, as I have never seen surpassed even in the whole mad, even false holiness movement. But there were honest souls and true saints under his power, like birds under the spell of a serpent. They all condemned many things he said and did, yet they had no power to resist him. He often said to his audience if any of them took offence when he calmed them hypocrites then they must take it as meant for them. And so he seemed to enjoy using such epithets and seeing the offence it caused to any who had a conscience that could not tolerate such blasphemy.

After a discourse on the Holy Ghost baptism this impostor gathered the deluded victims of his charms forward to the altar for a special and mighty baptism, with much gesticulation and rubbing of hands, until the mass were moved with the power he produced, and attributed to the Holy Ghost. Then amid the unearthly

shouting and strange fire they began their testimonies for their experience of the grand baptism. It arose and gave in my testimony in these words, "I neither sanctify them through thy truth, thy word is truth, said Jesus, and I am sanctified through the truth, and not by a blind power." Instantly Ellis said, "You old hypocrite," and thus continued his vile and malicious words of personal abuse, accusing me of blasphemy against the Holy Ghost, calling me a devil, serpent, and every thing he could bend his tongue to. I responded only with the words of Jesus, "Rejoice, and be exceeding glad" etc., and prayed for him that God would forgive his personal thrusts. Praise God I felt better than he did, as he raged and tore around like an infuriated bull, and threatened to have me arrested, true to the instincts of papacy, calling on the civil power to crush God's word. I announced that I would preach Sabbath after noon. He said I should not, but I did.

Given without the holiness camp with Jesus, by the arm of civil power, used by Ellis, I had liberty within hearing of the camp to tell the truth of God to many listening ears, and tearful eyes. Praise God this holiness organization with its sanctified deceivers has not power to shut off God's truth from the earth. "Where the Spirit of God is, there is liberty," therefore the Spirit of God is not in such holiness camps. Besides the Holy Spirit never uses civil power to suppress liberty of speech, much less the word of God. It never puts anybody out of synagogue, but always gets put out. So by this and every other test I say on the authority of God's word that the Holy Ghost did not lead that holiness camp, but the Spirit of the bottomless pit did inspire their baptisms. It makes God's word a lie to charge his Spirit with cutting off the liberty of any brother, or with the use of civil power to suppress any conscience. He is a liar against his own conscience who assumes such a spirit to be the true God. Nor does the Holy Spirit ever condemn a brother without a hearing, nor indulge malicious epithets without scripture proof to back them up. The only charge that Ellis brought against me giving me no chance to speak in my defense, was that he understood I was a Come-outer, and wanted to teach the doctrines of my sect. He assumed a lie and charged it upon me without any knowledge of what I wanted to say. His guilty conscience feared that I would touch the craft that he was building, and was alarmed for fear of what I would say but had not said. He said that no man had a right to defend a sect in that meeting or to bring in controverted points, yet he did not preach once but he defended every sect against all outside who are in Christ alone. This falsehood was so conspicuous that none but the blind could fail to see it. If he and all others would leave sect alone forever, then true ministers would never have cause to fight sects. But with lying hypocrisy they want us to let sects alone, and go to saving sinners, and leave them the exclusive privilege of attending to sects when they have got the converts to put into their sect pens. I understand why they want us to help save sinners and leave sects alone. If the hypocrites would do it themselves after they have got the converts, then they could honestly ask us to do the same, let sects alone.

I preached on the streets of Topeka three times to large crowds of attentive listeners. I met many dear brethren in Topeka, was kindly received by Bro. Sexton and family, and saw several there and elsewhere who belong to Jesus alone.

From Topeka I came to Guthrie Center, Iowa, where I pen these lines. I find a few brethren here, have erected the tabernacle near the city, and have had quite an encouraging meeting.

Tuesday, Sept. 26. Last evening we closed our meetings at Guthrie Center, Iowa, which commenced the 12th. Brother Wymah of Clinton was there, four families of pilgrims standing out of sects living nearby, and several without their families standing out, and many yet in the sects who embraced the whole truth came to the meetings. God's hand was in the meetings. The Baptist pastor came and endorsed the preaching at first, and this removed prejudice, and nearly the whole city came to our meetings. At first there were serious signs of disturbance, and threats of violence, but soon the most intense interest spread through the place. The climax was reached when the Baptist pastor used his pulpit to reply to us on ordinances. His manner was courteous and serious, but he showed the usual ignorance of God's word on that subject. All unprejudiced minds saw that there is no foundation for carnal ordinances in the New Testament for Gentile believers. The truth was universally and overwhelmingly felt that there is no other baptism for us except that which baptizes us into the name of the Father, Son and Holy Ghost, in other words which makes us God's children entitled to his name. Who certainly cannot make men God's children having his name. While preaching upon that subject many believed, with much weeping, and the Holy Ghost answered to the gospel which exalts it above water, and the water was heard in the tent that evening, "what must I do to be saved?" God owned the truth against a water construction of the great commission by saying some souls, and deeply convicting many others. I know that no advocacy of water baptism ever converted one soul, but has divided God's church and damned many souls.

I Meyer left a place where deeper feeling was manifest by so many of the people of all classes and sects, toward the gospel preached. Although no collections were taken, and I never could ask or intimate any desire for money, yet it came in abundance to pay all my expenses, and they were urgent for me to take up for the spread of the truth. They insist on a meeting here another year if I am able to come. The will of the Lord be done. It is a central point for Iowa.

W. T. Ellis AGAIN. I have just received a letter from Brother Geo. H. Coffey, of Attica, Kansas, who reports the close of the holiness camp by W. T. Ellis of Topeka. That savage holiness man seized a brother, Holgate, with violence, and shoved him off the ground over a

fence spraining his ankle, showing malicious anger. Thus that deceived and deluded holiness preacher, whose vile bar-room blackguard slang and profanity caused so many saints to shudder with horror, at that meeting, finally showed himself out by his acts of violence and unholy wrath to be the hypocrite and devil which he calls everybody else who does not bow to him in contempt of Christ when he forbids others to speak Christ's words. This disgusting conduct opened the eyes of many who were under his blinding power. His use of violence, and railing, and ungodly conduct opposing the liberty of God's word, with threats of the law against brethren etc., make his case as plain as that of Gitead to be of the devil and not of the God or Christ of the Bible. It is my judgement that he has had the spirit of God, but he has fought the truth against sectsin, and the Spirit of the Father of lies has completely got possession of him.

I hope and pray that brothers McIntosh and others with him will be wholly saved from that lying spirit, for I believe them sincere but deceived by that prince of fanatics.

I am now on my way to visit brethren in Story and Marshall counties.

### THE FLESH VS. THE SPIRIT.

BY BURNELL D. JOHNSON.

A certain person who professes to believe that Jesus designed to perpetuate a part of the typical, ceremonial law, writes us: "L. H. Johnson, Sir," requesting this paper discontinued, and saying, "We have learned here that we cannot live by bread alone, but by every word that proceedeth out of the mouth of God, and that selections will not save us." He closes with "be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap."

Now surely this person has not read and considered "every word that proceedeth out of the mouth of God" in immediate connection with the above "selection." Paul continues: "For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." What is meant by sowing to the flesh and to the Spirit? Read this whole letter, (Gal.) and see. "O foolish Galatians, who hath bewitched you? Received ye the Spirit by the works of the law or by the hearing of faith? Are ye so foolish? Having begun in the Spirit are ye now made perfect in the flesh?" What law is here spoken of? Evidently the same as in Heb. which concerned "meats and drinks and divers washings (baptisms same original word) and carnal (fleshy, sensual, pertaining to the body not the Spirit - Webster) ordinances (marg. rites or ceremonies) imposed on them until the time of reformation. But Christ being come, etc."

Why did Paul manifest such deep concern in his efforts to free the church from the yoke of Judaism as we see in all his letters to them, and finally the Jews themselves in his letter to the Hebrews? Answer this and you have told what it is that moves us to speak so plainly upon this matter. For there is not an objection offered by the apostles to circumcision which does not with equal force apply to all carnal rites. O how God is dishonored; his people and the world stumbled by the divisions and contentions resulting from a carnal construction of his spiritual law.

Luther read and believed the words of Christ; "This is my body," and no amount of reasoning could remove him from his faith in the literal presence of Christ in the sacramental elements. With equal tenacity and less reason, if possible, the Christian world so-called has clung to the carnal construction of Christ's language in the commission.

One thing is certain, that whether carnal or spiritual, this is

NEW TESTAMENT BAPTISM IS ESSENTIAL to salvation. Must this be proved? "He that believeth and is baptized shall be saved." Mark 16:16. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John 3:5.

"How shall we that are dead to sin live any longer therein? Know ye not that so many of us, as were (marg. "are") baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death?" etc. Rom. 6:4.

"Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God." Col. 2:12.

"For as many of you as were baptized into Christ have put on Christ." Gal. 3:27. *How so?*

"We are all baptized into one body." Eph. 4:5.

The like figure, whereunto even baptism doth also now save us." 1 Pet. 3:21.

"He saved us by the washing of regeneration and renewing of the Holy Ghost." Tit. 3:5.

In our reference Bibles these passages are all connected by reference and they evidently refer to one and the same baptism. At all events here is a baptism that saves; and Paul allows it, but one, so does the commission. Now there remains but one question: What is this baptism? *What is it?*

Jesus and Apostles mention water do they not? Yes, "Except a man be born of water and of the spirit, he shall not enter into the kingdom of God."

And you believe he meant literal water? Yes. And then you say there is no salvation in it do you? Or that we may be converted *born again* before it is administered? whereas Jesus makes it the first element of the new birth? If Jesus was so astonished at the blindness of Nicodemus, how must he regard those under the blazing light of the Holy Ghost dispensation, who suppose he meant a spiritual birth in literal water? But this is not the worst, for blindly following the traditions of their fathers they do not even try to carry out their own construction of his word which would be to first administer the water birth and treat as unbelievers all who have not received it, as the Campbellites do. Do not ask me to give my explanation of this text. If you wish to know the truth just lay aside the prejudice o

your traditions and take up your Bibles and seek to know what it means by comparing Scripture with Scripture. This passage is confounded by mere reference with the following. "As many as received him, to them gave he power to become the sons of God.—Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among us," etc. John 1: 13. "If I wash thee not thou hast no part with me." (This though spoken in connection with the washing of the disciples feet evidently refers to spiritual cleansing for he continues, "and ye are clean but not all. For he knew who should betray him." Judas was not without the literal water but lacked Christ's baptism.) Now ye are clean through the word which I have spoken unto you." John 15: 3. "Sanctify them through thy truth, thy word is truth." John 17: 17. "That he might sanctify and cleanse it, (the church,) with the washing of water by the word." Eph. 5: 26. "By one spirit are we all baptized into one body." 1 Cor. 12: 13. "Seeing ye have purified your souls in obeying the truth through the spirit.—Being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." 1 Pet. 1: 23. Of His own will begat he us with the word of truth." James 1: 18.

Now from the positive and repeated testimony of Christ and Paul and Peter and James, the means and element of our cleansing is the word of truth of which water was the type. And how does this testimony accord with the experience of the saints of to-day and the ages past? Brother, Sister, how were you born again? Can you explain the process as any thing more or less than the application of God's truth to your heart by the Holy Ghost? No matter whether it comes to you through human lips or the written word or a voice from heaven; "Ye shall know the truth and the truth shall make you free;" and its continued application will keep you free. But these advocates of the literal water birth, how do they proceed when they want to see souls born into the kingdom? Are they consistent with their interpretation of Scripture? No. They do as Paul counseled Timothy; "Preach the word." They know that men are born of God only by the word and spirit. If water baptism was not a type of this baptism, then what was it? John replies to those who inquired of his baptism: "That He, (Christ) should be made manifest unto Israel therefore am I come baptizing with water."—"He that sent me to baptize with water the same said unto me, upon whom thou shalt see the spirit descending and remaining upon him the same is he that baptizeth with the Holy Ghost." Could language more clearly indicate that his baptism was only to foreshadow one that was infinitely superior? If water baptism was given that Christ should be manifested unto Israel, (God manifested himself to the outward Israel by signs, types and symbols,) then for what purpose has he given it to us to whom he has already revealed himself as a perfect Savior? But you say Christ baptized with water too. Ah, but did he administer his spiritual baptism at the same time? The Holy Ghost was not given till after his crucifixion. Of course He did not take away the first till the time came to establish the second? And he said:—Except I go away the comforter (Holy Ghost) will not come? The type was to continue till the antitype came, then, with mission accomplished, it was to drop off like the shell from the developed chicken of its own weight, simply because it had no further use and not from any arbitrary law. But it was continued after the spirit came, also, was every command of the Jewish ceremonial law, and that by the express command of Christ. Matt. 23: 26, 27.

And why is this? In the first place that law was obligatory until the death of Christ, for Paul says that the New Testament was not yet forced into life. Heb. 9: 17. Then it was God's purpose that this chosen people should first receive the light of this New Testament gospel. Acts 13: 4. Indeed the apostles did not seem to understand its application to any others for several years after the pentecost. Acts 13: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 999, 1000, 1001, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1009, 1009, 1010, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1019, 1020, 1021, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1037, 1038, 1039, 1039, 1040, 1041, 1042, 1043, 1044, 1045, 1046, 1047, 1048, 1049, 1049, 1050, 1051, 1052, 1053, 1054, 1055, 1056, 1057, 1058, 1059, 1059, 1060, 1061, 1062, 1063, 1064, 1065, 1066, 1067, 1068, 1069, 1069, 1070, 1071, 1072, 1073, 1074, 1075, 1076, 1077, 1078, 1079, 1079, 1080, 1081, 1082, 1083, 1084, 1085, 1086, 1087, 1088, 1089, 1089, 1090, 1091, 1092, 1093, 1094, 1095, 1096, 1097, 1098, 1099, 1099, 1100, 1101, 1102, 1103, 1104, 1105, 1106, 1107, 1108, 1109, 1109, 1110, 1111, 1112, 1113, 1114, 1115, 1116, 1117, 1118, 1119, 1119, 1120, 1121, 1122, 1123, 1124, 1125, 1126, 1127, 1128, 1129, 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138, 1139, 1139, 1140, 1141, 1142, 1143, 1144, 1145, 1146, 1147, 1148, 1149, 1149, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1159, 1159, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1169, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1179, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1199, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1239, 1240, 1241, 1242, 1243, 1244, 1245, 1246, 1247,

### Preach the Gospel Without Money.

(Tune. Hold the Fort.)

Many men are preaching Jesus,

Who have never eaten bread or salt.

Still they preach for tares and fishes,

And themselves extoll.

Preach the gospel without money.

Christ commandments still,

Wave the answer back to heaven,

By thy grace we will.

See the mighty hosts advancing,

Satan's plow through,

Holding up a gospel banner,

With his cross thereon.

Christians need not keep their masters,

Like a prince or king;

Only Satan's chief impostors,

Preach for earthly things,

Leave my sheep, not with the hireling,

Hear the Master say,

Wolves though hid in sheep-skin garment,

Only come to slay.

Ho my comrades, watch the signal,

Coming from on high,

Bind the sword of God about you,

And his toes defy.

### How Shall God's Children Get Together?

Is Christ within, a Holy Ghost baptism, the ground of unity, or something else?

All saints agree in Christ and spiritual regeneration. But a few understand Jesus to command literal water, and these are divided, as to how much water, as to how many times, as to whom, and by whom, and what kinds of baptisms; hence, man's commandments are a necessity.

Some say baptize by sprinkling or pouring, some immersion; some three times dipping, in the name of the Father, and the Son, and Holy Ghost, some once for all; some say baptize over again, if baptized by Babylon; some say once is enough, though the devil did it; some say infants, some say adults; some say priests must baptize; some say any brother or sister can do it; some say baptize the feet, some say not. Bro. Warner agrees with some in Calhoun Co., and all the Church of God sect so-called about one immersion, and several times feet washing, but they squander disagree about the number of times a person must be converted to be made a full saint. The great mass of God's most faithful children, in all the world and in all time, believe that we are complete in Christ without any of these outward rites. And thousands of them regard it as denying Christ to submit to any outward type and shadow since we have Christ the substance and cannot understand that we are to follow Christ under the law which he fulfilled, nor the apostles who were all Jews, in the rites of Moses which they kept. But believe Paul that the partition wall is broken down in Christ, and cannot find any command of his to perform any outward rite except as he required his Jewish disciples to keep all Jewish rites until fulfilled, and ended when the door was opened to Gentiles long after Pentecost. See Acts 15:11.

I ask those who are yet under the yoke of Mosaicrites how God's children are to get together with all this confusion on outward things? Is water the basis of truth? But who shall tell us how much water, and how often, and answer all the questions which divide the ritualists? Who will bring together the fragments that are scattered on the outward types? The Sabbatharian comes in with his Saturday; the Dunkard with his Holy Kiss; the Quaker with his Theogony and first and second month; the Ebenezer with his prescribed words, Religion and church; the Healer with his antimedicine and holy oil, anointing; the Advent with bodily exercise, anti-pork and 'ibrah' bread; the dietic with his diet worship which cures the soul by curing the body.

O how sickening the sight of this wild maze of confusion that spreads like cholera among those who think they are out of Babylon, and who fight all sects except their own.

I ask in the name of Jesus of Nazareth where is our ground of unity? Is it in the Christ within by the baptism of the Holy Ghost in which all true saints agree, or is it in the carnal rites which set types and shadows of Christ's baptism, and in meats and drinks and bodily exercises?

What is the foundation on which we build, is it Jesus and righteousness, or is it man's wisdom of words and fleshly conditions? Oh, away with all your trash beside Jesus! Prove to me that a man has Christ formed within him, and you prove that he has the end of all the commandments whether he ever heard any of them by letter or not.

### THE SHEW OF THEIR COUNTERFACE BOTH

WITNESS AGAINST THEM." Isaiah 3:9.

Sin sets its seal on the very looks of the guilty. It is astonishing how little people are aware that their countenances, as well as all their words and acts, betray their enmity to God. It is not difficult for a true Christian to go through a mixed assembly and pick out nearly all the ungodly and separate them from true saints merely by their countenances. There is a difference among sinners. Some do not show the looks of sin as others do. Especially when faces are all covered with hair, guilt is often much concealed. Yet in many cases the eyes alone betray them. It is almost certain to do so if the truth is faithfully spoken. But sinners affected by the truth, and the spirit of the truth will hardly be distinguished from saints. The human countenance is an interesting study when the truth is being spoken, indeed at all times. The countenance mirrors forth the soul. The vacant look shows the vacant heart. The proud look shows the proud heart. So just and every passion of the soul is pictured forth. People often little dream that their hearts are being read by observing saints who see the depths of Satan, or sentiments of purity, the last alas, too seldom.

My object in writing this is chiefly to make one suggestion, that is, if any are guilty, let the hair grow all over your face and that will hide your soul in a good degree from public view. Add to a heavy beard and moustache a pair of colored spectacles and your looks will be effectively concealed. If you cannot make your beard grow, it will do just as well to paste on a

piece of black cloth over your upper lip and the rest of your face. Or you can buy a mask for a trifling sum and cover the whole face; then no one can tell by your looks whether you are a saint or a villain, until they discover the false face.

As for my part, and all who are not guilty, we have nothing to hide or cover that belongs to public view. We are willing the whole world should look down into our hearts through our eyes, the expression of our lips, the wrinkled dimple and color of our cheeks and chin. Every vein and cord and muscle of the neck and head has a language as impressive as the tones of our voice when we are speaking earnestly. Saints can't afford to hide their powers of speech and expression when they stand with God. They don't want muffled drums or wreathed swords or hairy faces or hair seives for their words, when their souls are on fire with love for the battle of truth with the powers of the Devil below. They want every nerve and muscle to speak and make blood itself to dash the truth from the shocks, and the eye to dash it from the eyes.

There is nothing said in Scripture about hair on the face, as an ordinance under the gospel; but the law of common sense is against hiding the countenance when innocence exists, that may express by an wonderful language the grace which is indited within, as they hot as a test of character or fellowship, but as a common sense advice to all who love light rather than darkness, don't hide your cheeks and lips with hair. Let all the outlets of your soul be unumbered that the world may readily perceive the truth and purity within. I must say that innumerable saints have their faces covered, I am sorry for it; and I see no excuse for covering it with a silly silly coat of hair like a dog. For my part I want to be a man, I am talking with him, and don't have to guess at the effect of my talk by his face being hid. I want to see the smiles and frowns, the curl of the lip, the blush of the cheek, or the glow of love and joy, and not have to look through a wad of hair at eyes that seem all the time to twinkle with roguery. Paul, speaking of man's wearing long hair, says: "Doth not even nature itself teach you that a man having hair is a shame to him, for a man ought not to cover his head?" Cor. 11:14, etc. He appeals to nature as against a man's covering his head: "The face especially was not made to be covered." We don't want a dear brother or friend get behind a screen when we greet him, we want to see him, especially his face, which is the only part of a man that expresses his soul. I say it is against nature to hide the face of the expressive parts of it by a wad of hair. And the Christian does nothing against nature, but I especially condemn barbarous treats of pride and vanity. I would far sooner see all covered with hair showing no attention what to the face than to have hideous moustaches and goatees with all the rest shaven, as if there was a pride or vanity in imitating rare animals with special tufts of snufflers like certain species of spainels or fowls, or cats and goats or more savage beasts. Such special tufts of hair are generally associated with the pleated and reddened cheeks and noses and blood-shot eyes of intemperance. These special hairy marks of the countenance go well with the painted cheeks and banded hair and jewelry of the loose woman. Oh why can't men who claim the spirit of Christ show simplicity and plainness of the face, and either leave it untaughted by the razor, or else shave about the mouth, or those parts of the mouth and chin and cheek where the chief expression of soul is shown? At least let us not show Christian stude and not vanity.

I am aware that from custom many may innocently have these worldly marks upon them precisely as from custom women may wear gold and other superfluities without any thought of evil or condemnation. But for persons otherwise accustom'd, to imitate these marks of vanity of to show any fancy touch or the half or fixture of the countenance proves a manifest of that simplicity, which is vital to the spirit of Christ; although, in respect to dress there may be some excuse for pictures and fashions which sometimes cannot be helped in buying a garment, it is not so about fancy shapes of hair and skinning which we have power to leave off. A spot or two of hair left on the forehead, especially on so unsuitable a place as a lip, shows too much the design of vanity to be mistaken, unless it be on persons whom we know well, unthinkingly from custom and association. Naturally all would sooner have the customs and associations. Naturally all would sooner have the white feather the mouth clean, in any part. The ribbons or other badges of the world are no more in conflict with the spirit of Christianity than any studied, unnatural, or fancy protuberance of the face, the most visible and expressive part of the man. There is no law upon this subject beyond christian good sense, decency, simplicity, and the opposite of vanity.

### THE DEVIL'S COLORS:

There are marks which belong to Satan's ranks some times ignorantly borne by God's children. Whatever shows the mind of the world and not the mind of Christ is such a mark. Put it off! Away with it! Let it corrupt your own soul and destroy others who take you for an example of Christ's mind!

### IN OUR APPAREL:

Gold rings, chains, ruffles, tucks, fancy touches, showy fixtures of dresses which are not necessary to comfort, neatness or decency; but show attention to pride and vanity.

### IN OUR PERSON:

Extra attention to nicely, fancy cutting of the hair or beard, as a goatee or moustache, or way of combing which shows a thought of vanity however slight and different from the mind of Christ and shows no other reason for it except thinning or smartness or studied imitation of others, or personal display. It is abomination in God's sight, and contradicts all pretense to Christ. The exception to these is when a person evidently has these marks unthinkingly, from necessity, or custom, or ignorance; then it may not do the harm it otherwise would.

### IN OUR LIVING:

Extra attention to gratify appetites, rare dishes, expensive luxuries, not needful for health. Fancy dishes, fashionable freaks of cooking and eating, and ways of handling knives and forks which show pride, regard for style, and also that in regard to food which shows a study to entertain bodily appetites as if the belly was our god. O how pilgrims give the lie to all their professions of holiness by these marks of the mind of Satan!

### HOUSE FURNISHING AND SURROUNDING:

Fancy and extra fixings about our homes, which show more than simple neatness and decency, which show that

we love the world and the things of the world. Parlor adornings, costly furniture, music boxes, a multiplicity of flower pots and such attention to them as will prove the love of the world.

### USE OF THE TONGUE AND VOICE.

All idle words, jesting, empty wit, and levity; all affection in words; unnatural tones of voice, music and singing for carnal gratification; all singing for display or for the art of music; whistling and empty sounds, noises, emptiness of mind, and worldly lightness. If we have the mind of Christ the voice tells of seriousness, earnestness, and true devotion to God. Every expression has weight. O what mockery to sing sacred hymns with evident attention to show artistic skill! Artistic praying is no more mockery than artistic singing.

O pilgrims, the above are some of the marks by which you may give the lie to all your pretense to the mind of Jesus Christ.

### WHO'S ON THE LORD'S SIDE?

We're marching to Canaan with banner and song.

We're soldiers enlisted to fight against the wrong;

But, lest in the conflict our strength should divide,

We ask, Who among us is on the Lord's side?

### CHORUS.

Oh, who is there among us, the true and the tried,

Who'll stand by his colors—who's on the Lord's side? Repeat.

The sword may be burnished the armor be bright

For Satan appears as an angel of light;

Yet darkly the bosom may treachery hide,

While lips are professing "I'm on the Lord's side."

Inscribed on our banner is Jesus alone,

Six hundred or more, opposed to this one;

Are names of the sects, which his body divide;

Oh, who will come over and take the Lord's side?

Oh, heed not the sorrow, the pain and the wrong

For soon shall our sighing be charged into song,

So bearing the cross of our covenant Guide,

We'll shout as we triumph, "I'm on the Lord's side."

Meetings in the West and South:

From the Iowa camp-meeting, returning East, called on Brother J. F. Wyman at Clinton, Iowa. Across the river in Illinois, where Bro. Wyman meets with other brethren of the old Bible faith, I also attended two meetings.

Bro. Charles C. Knight, of Fulton, Ill.; Bro. and Sisters Daniels, Bro. John Riner and C. Watson, of Morrison, and others meet in Jesus' name only. I had a good visit with these brethren, profitable meetings and battles with Babylon advocates.

The second blessing holiness had been in this region to confuse and divide the flock of Christ, but the truth is exposing this antichrist and recovering the saints from the deceivers.

From Fulton I came to Rockton and Beloit, my former field of labor where I came out of Babylon. Sad memories were revived of times when I was ignorantly under other yokes beside Christ, and when through many trials and temptations I was brought out of Babylon and out of Satanic delusions in the year gone by. I saw many familiar faces, and some whom I expect to meet in heaven, who are yet standing for truth and righteousness according to the light which they have.

My next visit was to Cave-in-Rock, Hardin Co., Ill. I met Brother Sam B. Stevens who in this place stands alone with Jesus. He is indeed alone here so far as any helper in the gospel. The weather did not admit of outdoor meetings, nor at the large one we met in the M. E. house which was offered us. There was little encouragement until the meetings were nearly half over, on account of the weather and want of public interest. But from Saturday night until Tuesday night there was great and increasing interest until the close. A number seemed deeply affected. I also held two other meetings where I did last year. One house of worship was closed against me and we held two glorious meetings outside, and the truth triumphed more effectually than if they had opened their house. Babylon was exposed and the way was opened for a great work in that region. My time is so limited that I cannot hold on long enough to see the results I would if I stayed longer in a single place.

The paper demands and must receive my principal labors. I am not strong enough in body to endure especially the southern climate, and it costs me much more to travel South than in any other direction, and I am obliged to limit my gospel trips according to my circumstances.

### IS JESUS INFERIOR TO MOSES?

Paul says of those under Moses, "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly," etc.

But there are those who teach that under Christ, He cannot be a Christian who is only one inwardly, but to be a Christian he must be one outwardly in the flesh by literal water, and Christ's baptism is not enough without man's by water. If this is true then it is of greater advantage to be under Moses than under Christ. O be not deceived!

### A General Council of Pilgrims Called For.

#### Who Will respond?

In the name of Jesus, I demand that all saints who believe in carnal ordinances as part of Christ's gospel, come out and meet those who cannot so understand Christ, and let us reason together. "He that doeth the truth cometh to the light."